

MCGILL DAILY

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by alvyn katz
and bruce campbell

Erosion of State urged

Murray Bookchin, renowned American anarchist, presented what he termed a "new, non-political approach" to the transformation of society through anarchism last night to an audience of about eighty.

"An anarchistic society is an ecological society," he declared. "We have to change society so that things take on their natural balance."

He added that this cannot be achieved through traditional political ideologies, such as Marxism.

"Although Marx developed revolutionary economic theories, the tragedy of Marxism is that it never developed a revolutionary psychology," he said.

The urge to community expressed in anarchism provides the means to overcome "the antagonisms between nature and

society which have now reached the critical point."

"We have to organize society on a basis other than hierarchy and domination," he said.

Material scarcity forced men to break up the early forms of society based on cooperation, and to replace them with structured, hierarchical society, Bookchin feels.

"The existence of a privileged class had as its precondition the domination of man," he said.

The domination of man, which reduced his status to that of an object, and the consideration of nature as an object to be dominated in a similar manner, Bookchin contended, has led to the "greatest ecological crisis man has ever faced."

"We are compelled to try to restore that unity that was lost,

Continued on page 2

by arnold bennett

La Presse protest goes on despite by-law

Thousands of demonstrators are expected to mass in St-Louis Square tonight for a march on the *La Presse* building. They will ignore a municipal decree issued Wednesday night, which bans demonstrations in the area bounded by Dorchester, Bleury, St. Denis and the St. Lawrence River.

The demonstrators will protest the lockout of 325 unionized workers by *La Presse*, the largest French-language daily in North America and a subsidiary of the mammoth Power Corporation.

The lockouts began between July 19 and August 3 following stalled contract negotiations between management and the typographers, stereotypers, engravers and mailroom personnel. *La Presse* was trying to impose automation. It resorted to the lockout and brought in scabs in order to break the power of the unions.

Louis Laberge, president of the Quebec Federation of Labour, (QFL), has billed tonight's demonstration as "the largest in the history of the Quebec labour movement."

Spokesmen for the QFL, the Confederation of National Trade Unions and the Corporation des Enseignants du Quebec have declared that they do not recognize the city's right to ban the demonstration.

"If the police want to arrest all of us, we'll go with them peacefully," a demonstration organizer said. "They won't have to use clubs."

Meanwhile Quebec Premier Robert Bourassa met with Mayor Jean Drapeau last night. No statement was released following the meeting. But the Quebec Superior Court declared an earlier anti-demonstration bylaw ultra vires in June 1970. Drapeau issued that decree in October 1969 for all of Montreal.

La Presse suspended publication indefinitely yesterday, following a rash of violent incidents, a mushrooming boycott by Quebec labour union members and intellectuals, and rumblings of discontent by its own journalists. The *La Presse* building had become virtually an armed camp since the lockouts.

A police car is stationed permanently near the building, and police harass anyone who stays in the area too long. One McGill student, a former high

school teacher, has been interrogated four times, twice for more than two hours. Each time he was standing near the building waiting for his employer. (He has a part-time job at a nearby office.)

The last interrogation took place Saturday.

"Jacques" was questioned because, he was told, "You dress like a worker but you don't talk French like a worker."

One of three fellow employees waiting with him was also interrogated because, the policeman said, "You look like a bum."

"I guess they had a right to ask me questions," "Jacques" said, "but I wonder if they'd come as fast to defend my property as they do to defend that of Power Corporation. How come a rich company like that is getting what amounts to free protection out of the taxpayer's money?"

"When I asked the cop that question, he said: 'Don't get smart, I can book you for 24 hours.'" "Jacques" added.

Yesterday *La Presse* journalists held a series of study sessions and public information meetings to inform the public about Power Corporation's holdings and the suppression of information in *La Presse* over the past few months.

Last week the journalist demanded the resignation of Roger Mathieu, the newspaper's editor-in-chief, on the grounds that their "intellectual probity" was being put into question, and that the public was being deceived daily.

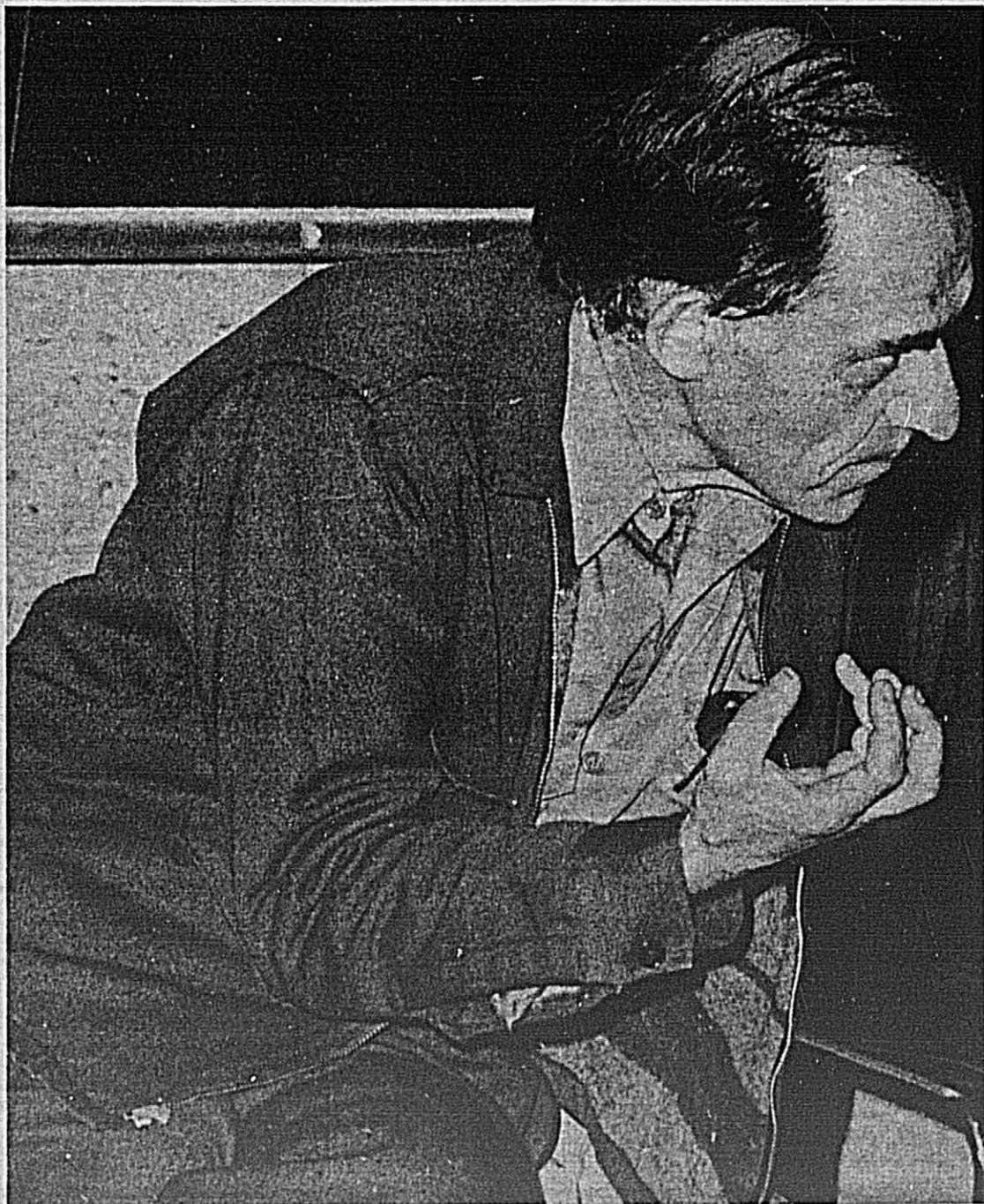
"If I apply the same reasoning to *La Presse* as one could apply to a paper like *Midnight*," a spokesman for the journalists' union wrote, "I find that the employer is saying: 'I'm paying you a salary to produce my paper. Fill it and shut up.'"

SCIENCE FOR WHOM?

The orientation of Science at McGill. A forum will be presented by the Academic Activities Committee (Natural Sciences and Engineering) at 1 pm in Leacock 219. Speakers: S. Garewal (Natural Sciences); D. Hagen (Engineering).

STAFF MEETING

There will be an important meeting of Daily staff today at 4 pm. All staffers are urged to attend.



daily photo by jean-michel joffe

Murray Bookchin told a skeptical audience last night that our hierarchical society can be transformed by the development of a community consciousness.

LEAN AND HUNGRY/BY GEORGE KOPP



Come practice on us.

At McGill Nov. 2

We mean it.
Even if you have no idea of coming with us, sign up for an interview.
Come in and rehearse.
Do it on a company whose very life depends on its ability to come face to face with strangers.
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"How to separate yourself from the herd." An eight page booklet on how to go to an interview on your terms. What to do about nervousness. About money. How to turn an interview around. When to get up and walk out. Things like that.

Our booklet is tucked into the new Employment Opportunities Handbook. The handbook is yours for the asking at the placement office.

"How to separate yourself from the herd" won't change the world for you.

But it just might help.

LONDON LIFE
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Bookchin . . .

Continued from page 1
or the planet will go down."

An anarchist revolution is necessary to restore what Bookchin calls "self-management"—that state of affairs in which diversification of roles required by technological society need not preclude a "common consciousness", the urge to community.

The development of "consciousness" has already begun, Bookchin claimed. He indicated that this was best illustrated by the Women's Liberation movement in the United States and by the "spontaneous" '68 revolution in France.

Certain members of the audience questioned Bookchin about the need for organization in the revolutionary movement to overcome the opposition of the ruling classes. He replied that revolutions cannot be made by "maps and strategies".

"The institutions of society must be undermined so that they will eventually collapse," he said.

He went on to say that anarchism demands the dissolution of power, "not the seizure of power as the Marxists say". He claimed that this would permit everyone to share in the community.

Bookchin will speak again today at 1 pm, and will participate in a seminar on anarchism under the auspices of the Milton-Park Citizens' Committee this weekend.

PLAYERS' CLUB
The Players' Club is in need of a House-manager for November production of *Blythe Spirit*. Call 392-8924 or come to Union 321.

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Nesar Ahmad

Counterpoints

Revolution in the Middle East

Daily: Let me summarize what you have said so far. You seem to stress that the development of the resistance movement and the character it assumed in the process of this development has, in turn, brought about basic changes in the entire Middle East, and not just amongst the Palestinians.

Marwan: Yes, even in Israel.

Daily: The class situation seems much clearer now, especially since September, 1970; and this clarification deprives the Zionists of the chance to confuse the issue by identifying the Palestinians with all the Arabs, irrespective of their classes.

Now, could you talk in more concrete terms of the social and political changes brought about by the resistance movement in the Middle East. The change in the consciousness of the people in the Persian Gulf area is very dramatic, isn't it?

Marwan: Look, the resistance movement in its new manifestation, new international image, came into existence mainly after 1967—this means less than four years. Thus the movement, which had started with a lot of confusions, which had many enemies trying to limit its dimensions from within and without, could not achieve miracles. Yet, when we analyse the situation, we find that the potentiality of the movement is deeper than is sometimes realized. Here, if we speak about social changes, we find that a lot has been achieved. Every worker, every peasant, every oppressed Palestinian is aware of the alliance of enemies, is aware of the dirty role being played by the American imperialists, is aware of the fact that not all Arabs are alike, that in every society there are classes which have interests in the struggle, and classes which do not have interests in the struggle.

The emancipation of women as fighters, the young people rejecting the autocratic control of their families and joining the revolutionary movement, and the development of this rebellious feeling or spirit, in turn, are cracking the family ties (such ties are a burden and an obstacle for any revolutionary movement in that part of the world), are surely manifestations of social change.

The deep belief that the gun could solve problems which the conventional politicians and diplomats could not solve for a long period of time despite all the noise they created, the realization that the people and not the ruling classes have power, a power that frightens not only Hussein and his clique, but also Israel with all its so-called technological might, all of these testify to the change in the people's consciousness.

Now, you have asked about the Gulf area, and the revolutionary change there. I would say that the revolutionary movement in the Arab world is not represented by the Palestinian resistance movement alone; it is also represented by other fronts of the new Arab revolutionary

movements.

There are quite a few of them. The most advanced are the people of the Gulf area, under the leadership of the Popular Front for the Liberation of the Occupied Arab Gulf, and another organization similar to the first one, the Democratic Front for the Liberation of Oman. Now it is very interesting that this revolution in the Arab Gulf area (and I maintain that it is a revolution in that part of the world) is being boycotted and a wall of silence is being built around it, so that the people living outside the Gulf area are not allowed to know the facts about it.

The Popular Front for the Liberation of the Occupied Arab Gulf started functioning quite a few years ago, yet we hear nothing about it. Why? Because, clearly, the development of revolutionary movement in the area is not in the interest of the Western oil imperialists, and so they are engaged in efforts to suppress the revolutionary advancement. Of course, they are justifiably threatened. What is going on in the Gulf area now is the direct and open confrontation between the Arab revolutionaries and Arab reactionaries.

The class situation is very clear, perhaps clearer in this case than in the case of the Palestinian resistance movement. The Gulf area is witnessing a direct confrontation between the revolutionaries, who represent new ideas in a highly backward, feudalistic society, and the upholders of the old order. The women participants in the struggle have broken the shackles of the past and have

clearly rejected rules and customs that oppressed them.

Daily: What is the role of the Shah of Iran in containing the revolution in the area?

Marwan: The Shah? His is the most prominent role. The second is that of Saudi Arabia. The role of the Shah as an important factor in the area was being built gradually by the imperialists. Let's go back approximately just a year ago, and see what happened during the negotiations between OPEC (Organization of Petroleum Exporting Countries) and the oil importing countries. Iran was projected at that time as a major power leading an opposition of the oil producing countries (Iran, Iraq, Saudi Arabia, Libya, Kuwait) to the monopoly of the West, and demanding a higher price for the oil. I believe that the whole thing was a facade designed to give an impression of the Shah as a major and effective leader of the area. This is just one example of how the image of the Shah is being built so as to use him for counter-revolutionary purposes.

Now, to answer your question more specifically, the Shah is financing and supporting, along with the King of Saudi Arabia, the mercenaries who are fighting against the state of South Yemen which is the only country supporting the revolution in the area.

Now, besides this material involvement, Iran is also playing a major role in the diplomatic manoeuvres against the revolutionary movement. The granting of pseudo-independence to Bahrain, to Qatar, to Abu Dhabi, and other different emirates of the area is a good illustration

of these manoeuvres. And this granting of the false independence along with the continuation of the secret agreements between Britain and these sultans ultimately benefit the rulers of these countries. Both Iran and Saudi Arabia are playing an important role in pacifying these rulers and in supporting them so as to ensure their existence. The division, which the Front opposes, of the area into small sultanates which are enjoying false independence, has been accepted by all Arab states with the exception of the Democratic Republic of South Yemen; thus these countries (Bahrain, Qatar, Abu Dhabi) have become members of the Arab League, and members of the U.N. The Shah went to the extent of withdrawing his territorial claims on this area in favor of these countries. Why? We heard the Shah two years ago talking about Iran's claim to parts of the Gulf area. Why this silence now? Obviously, to use these countries to quell revolutionary zeal in the Persian Gulf, an upsurge that threatens alike the interests of the Shah and that of the Western oil profiteers.

The Movement in the Gulf area is growing stronger everyday. It will definitely continue to oppose and defy all attempts to restrict its growth.

Daily: Are there any indications of the new forms of struggle against King Hussein?

Marwan: The birth of the Jordanian Movement for National Liberation has a two-fold significance. First, it is an answer by the Jordanian progressive revolutionaries to the claim that Hussein represents the will and the desire of the Jordanians, as opposed to the Palestinians, who come from the occupied territories or from the West Bank. The second significance is that, for the first time, the progressive forces in Jordan have undertaken political actions of a new type, that is, the underground activities in opposing the monarch. This Movement is conducting many operations and rapidly gaining strength; thus it represents a new challenge to the Jordanian establishment which serves Western interests in the area and, therefore, is at least indirectly in alliance with Zionist Israel.

Daily: Can you comment on the "Zionist Left"?

Marwan: I don't believe there is something called the Zionist Left. If you are a Zionist you are not a leftist—it's as simple as that. If you are a Zionist you are for the racist ideology whose implementation necessarily means the exclusion of all except the Jews from Israeli society. And if you are a leftist, you should, of course, oppose what Zionism in its very essence, represents.

But at the same time one could talk about the Israeli left as distinct from the Zionist left. There are some groups in Israel which claim to be progressive. These include the Communist Party (Israel) and the Matzpen. The C.P. has been close to the Arabs in Palestine and has gained support from the Arab sections in Israel. The Arabs, who are not allowed to form their own party, had no choice but to join the C.P., which sometimes provided them with financial and legal assistance.

Besides, you have the Matzpen, which

Continued on page 6



In the second of a two-part interview with Abu Marwan, this section deals with revolutionary movements in the Middle East. Marwan is a student in Montreal who has participated actively in the Palestine revolutionary movement. The interview was conducted by Nesar Ahmad and Amin Kassam of the Daily.

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FAUT QU'ÇA SORTE

Cloisonnement-assimilation

Devant le désintéressement massif de la population francophone de McGill face à sa propre situation l'article qui suit tente donc de s'adresser à cette minorité d'anglophones à l'esprit entrouvert qui voudra bien un instant se pencher sur une situation qui a déjà trop duré. Nous apporteront donc quelques concessions au texte, de sorte qu'avec un minimum d'effort de la part du lecteur, il lui sera possible de comprendre l'expérience de l'étudiant "québécois" à McGill. Un second avertissement s'impose avant que vous ne tourniez la page en disant: "Si vous n'êtes pas satisfaites, vous n'avez qu'à vous inscrire ailleurs!" Nous préférons vous répondre tout de suite que nous sommes chez-nous ici, que notre présence ne résulte d'aucune faveur ou charité de votre part. Nous nous considérons comme étudiantes à McGill à part entière. Or, à chaque contact avec un confrère, on devine déjà chez lui la réaction suivante: "What is a French Canadian doing in McGill?"

A cette question le Canadien français répond de deux façons. Dans le contexte

d'un immense "College" où déjà on s'identifie à la vie américaine, un grand nombre de francophones a choisi la facilité i.e. l'assimilation. Ces Canadiens français réagissent alors comme des immigrants sur leur propre terrain: soumission aux caractères culturels anglais, reniement de leur spontanéité, *intégration totale*. Certains francophones vont jusqu'à s'inscrire à McGill pour échapper à la participation socio-politique que l'on retrouve dans les autres universités. Ils choisissent une position de silence, ils deviennent eux-mêmes opportunistes dans un système politico-économique d'opportunistes. Ces étudiants francophones colonisés considèrent qu'ils ont atteint l'échelon supérieur dans la hiérarchie mcgillienne, après quoi ils se tailleront une place de choix dans le milieu industriel unilingue pour lequel ils auront été conditionnés.

Le véritable problème se pose au niveau de l'adaptation normale du francophone à McGill i.e. de celui qui refuse se sacrifier son identité et désire mettre

à profit sa chance d'aborder une culture nouvelle sans se donner le complexe du courtisan. A ce niveau de l'adaptation, l'expérience mcgillienne peut s'avérer enrichissante si dans un échange entre individus, l'étudiant (l'anglophone comme le francophone) parvient à élargir un horizon où l'"incompris" (phénomène socio-culturel québécois) retrouve sa place dans l'ordre des choses. Un contexte bi-culturel entraîne trop souvent l'opposition, la primauté de l'un sur l'autre, alors qu'il ne résume en fait que des différences. Être anglo-saxon ce n'est pas un titre, c'est avoir été conditionné différemment. Pourquoi refuser toute collaboration? . . . Parce que c'est si facile: pour l'anglophone de se cloisonner, pour le francophone de s'assimiler!

Le blocage culturel imposé par les antécédents académique du système d'éducation anglais restreint l'étudiant très tôt spécialisé à une sphère d'intérêt qu'il s'est déterminé. Conséquemment il se replie sur son milieu universitaire d'où sont trop souvent absentes cer-

taines préoccupations politiques et sociales. L'étudiant anglophone se complait dans un libéralisme traditionnel basé sur un dialogue poli entre les différents échelons d'une hiérarchie bien organisée (efficace?). Entre deux cours ou deux travaux, il trouve tout juste le temps d'exprimer sa satisfaction de ne pas être touché par le débrayage de deux universités montréalaises. Encore une fois, McGill est fier d'être l'exception à la vie québécoise. McGill semble vouloir prolonger une existence à part, alors qu'elle doit pour survivre, se refondre dans le "Québec".

Comment une pareille mentalité pourrait-elle s'adapter à un système moderne de collaboration inter-universitaire où le milieu étudiant deviendra un des centres de planification au niveau national? Pour le moment, il apparaît que le gradué de McGill fera preuve d'incompétence civique dans un Québec où la réalité n'est justement pas l'exception.

Nicole de Grandpré
Muriel Corbeil

LETTERS

Palestine and Realism

Sir,

It was expected that one would hear a twisted argument put forward by Zionist Yoel Isenberg in response to Abu Marwan's interview which appeared in the *Daily* Monday, November 24th. The main theme in Isenberg's argument is to "advise" the Palestinians to be "more realistic" and to give up the struggle.

Would Mr. Isenberg like to have advised the European Jews to accept the oppression and extermination being practiced by the anti-Semites and the Nazis so he would be consistent in calling for "realism"? Would he like to follow his own twisted logic and call on all oppressed peoples, whether they are Vietnamese, South Africans, Bengalis, Afro-Americans etc. to give up the struggle and submit to their oppressors because

some, or many, of them are being killed in the process of the struggle or because the struggle is not possible without "such bloodshed"?

The Palestinian Resistance Movement does not need the advice of a twisted-minded Zionist who had a "sigh of relief" when he learned of the "decline" of the Resistance Movement. Let me explain a very simple fact to Mr. Isenberg: there is a big difference between a decline and a set back . . . a set back can take place in any revolutionary movement without being a decline, without meaning that the struggle is not still going on.

Ahmed Kayyali

The Daily not for navel-watchers

Sir,

Some students have been writing to the *Daily* complaining about the contexts of this year's

paper. Their main point is that the *Daily* does not serve its purpose as a campus newspaper. But what is the purpose of such a newspaper? Is it only to report what happens within the university? (And the *Daily* is covering campus news or what there is of it). Is it only to report what happens within the confines of the university or should the *Daily* attempt to inform the students as to what is happening in the society as a whole and how this relates to McGill?

The *Daily* should and must continue with its current policies of reporting what is going on around us, especially in Quebec. For too long McGill students have lived in a dream world of fun and frolic and have only been concerned, where they have shown concern, with events inside the university, pretending that the outside world did not exist. It is, however, imperative that students take an

active part in bringing about change in the society in which they live. Quebec and Canada are today being exploited by a foreign power and it is the duty of all students to take part in ending this exploitation.

A university should be an institution that attempts to bring about change in the community for the betterment of all. This goal can be achieved in part by a progressive campus newspaper that is not afraid to print the truth.

This year's *Daily* is a welcome change from the *Daily*'s of past years especially the last two.

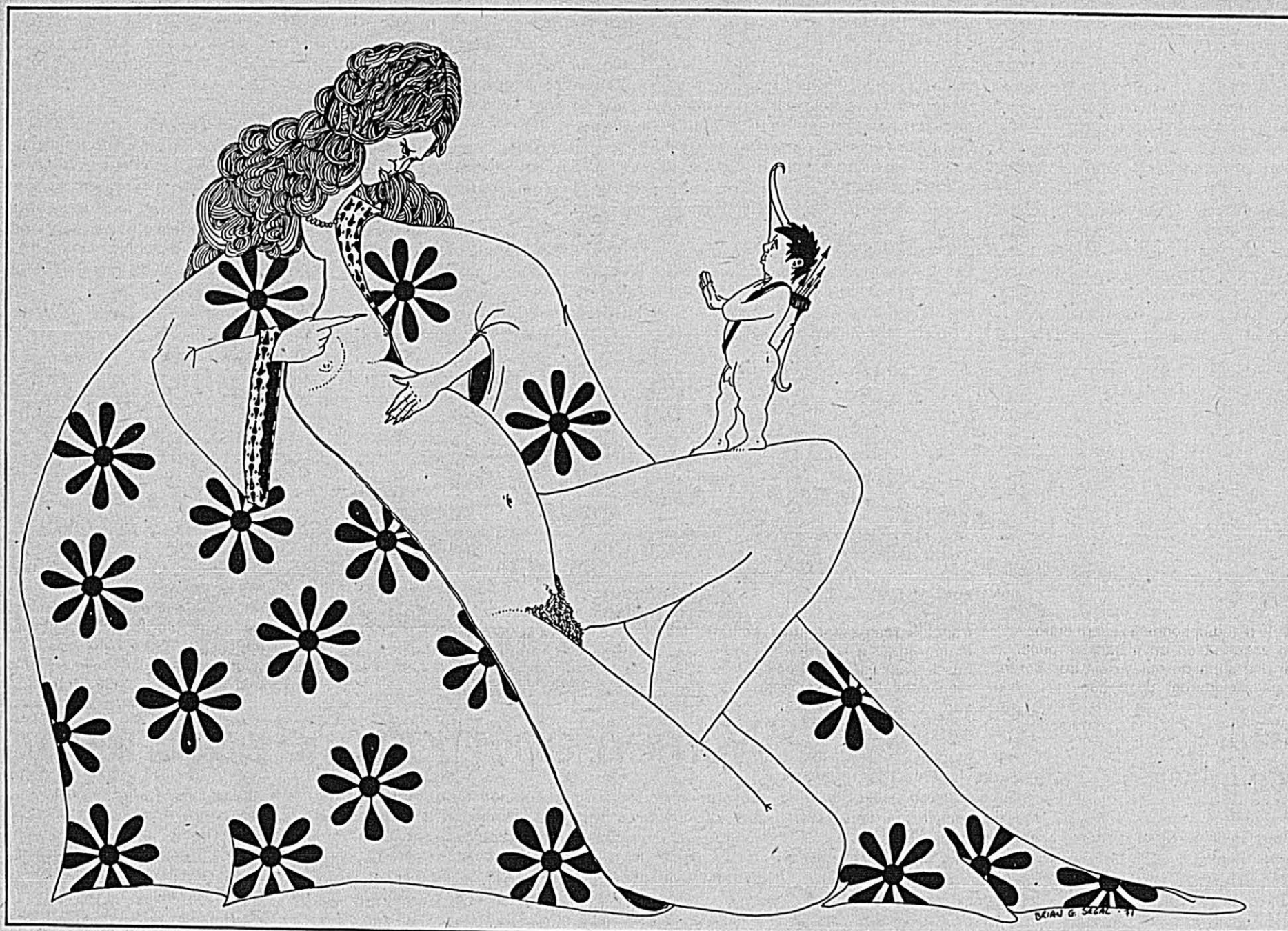
Students who pretend to be socialists should discuss the problems with the *Daily* staff so that correct lines emerge instead of indiscriminately attacking individual news items appearing in the *Daily*.

Allan Stuart
PhD 1

the Lower Canada Review

of Arts and Politics

FRIDAY, OCTOBER 29, 1971



Sisterhood—Selfhood

Several weeks ago, an article appeared in the McGill *Daily* about the Women's Coalition for Abortion Law Repeal. The article asked any McGill women interested to come to a meeting about a conference scheduled for Sunday October 24. The article appeared on the front page of that *Daily*. Approximately 8 women showed up to the meeting. This was the beginning of the McGill Committee for Abortion Law Repeal, a small but diverse group of women, coming together from differing streams on the basic issue of women's rights—the right to control our own bodies. What has grown out of the McGill Committee are plans for a new Montreal women's abortion referral centre. The centre will be working with English and French women alike, to take the load off the Women's Centre on Ste. Famille and the Youth Clinics, as well as putting more pressure on the federal govern-

ment. The need for abortion law repeal and the demands in number make this act necessary.

What is important to note, however, is that few women are responding to the call to form any women's organizations. Perhaps it is too early in the year. Perhaps women are completely turned off the idea of organizing other women. Abortion may seem like a hackneyed issue, but it is a basic one. McGill may seem like the absolutely wrong place to do any kind of political organizing of women, but, as Germaine Greer said, we are a privileged group of women; this privilege is an unfair one. Only through organization and involvement will the basically middle class women of McGill go beyond their background and class heritage. Work needs to be done so that women can organize both here and outside, in McGill, in Montreal, and in Québec. Or are the mass of women

already out there, doing something? That is doubtful.

Remember what Germaine Greer also spoke of: When marching in Washington, she was greeted and saluted by thousands of women who recognized and supported her. At a women's caucus held later that day, only handfuls of women showed up. It seemed pretty clear to her at the time that women's priorities lay with their boyfriends or elsewhere. It sure didn't seem like their priorities lay with other women.

There are a lot of contradictions in being a woman.

There are a lot of contradictions in being middle class and a woman.

There are a lot of contradictions in being middle class, a woman and English in Québec.

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An historical perspective

"... the mountain goddess, if she is still there, will be startled to see her world so changed." (Mao-Tse-tung)

It has been hypothesized that in the era before recorded history women developed "civilization"; while men roamed as hunters, women domesticated plants and animals, tended the young and began rudimentary forms of cooperative government and communal living. Gordon Childe has theorized that women "invented" or certainly developed language as they required such a form of communication in a communal setting as opposed to the necessary silence of the hunters.

As agricultural techniques improved, and weaving and pottery skills developed, the female community and its stability attracted the hunters for longer periods of time. The attributes the hunters developed (aggressiveness, competitiveness, physical strength) did not fit them for peaceful, cooperative living, and also enabled them to gradually assume dominance over the female

community, in competition with one another.

With the advent of recorded history it is evident that the hunters had evolved a community organization in which a power base was wielded by an elite controlling the wealth, means of coercion and often the "knowledge" (religion) of the society.

The development of private property has been connected by many (e.g. Mead, Childe, Lévi-Strauss, Montague, Benedict etc.) with the subjugation of women by men, whereby woman herself becomes a commodity, or a form of private property to be bartered or sold, like cattle and produce. Coincident with this development, is clearly that of an anti-female culture, transmitting negative values and attitudes towards woman as a human being, that is, relegating her to sub-human status.

It is interesting to note that for approximately 4000 years the male-female relationship has been characterized by the following (with a few exceptions):

1- male domination as head of the

family

2- women valued as private property belonging to a man

3- permitting of more than one wife and/or concubines to males, while restricting women to premarital chastity and marital fidelity

4- restriction of women from most occupations except housework, prostitution and minor agricultural pursuits

5- availability of prostitutes to men while restricting women to few contacts with men other than her own family members

6- evaluating a woman's worth by her ability to bear children—usually male children

7- taboos holding women as impure during her procreative period, particularly menstruation and child delivery.

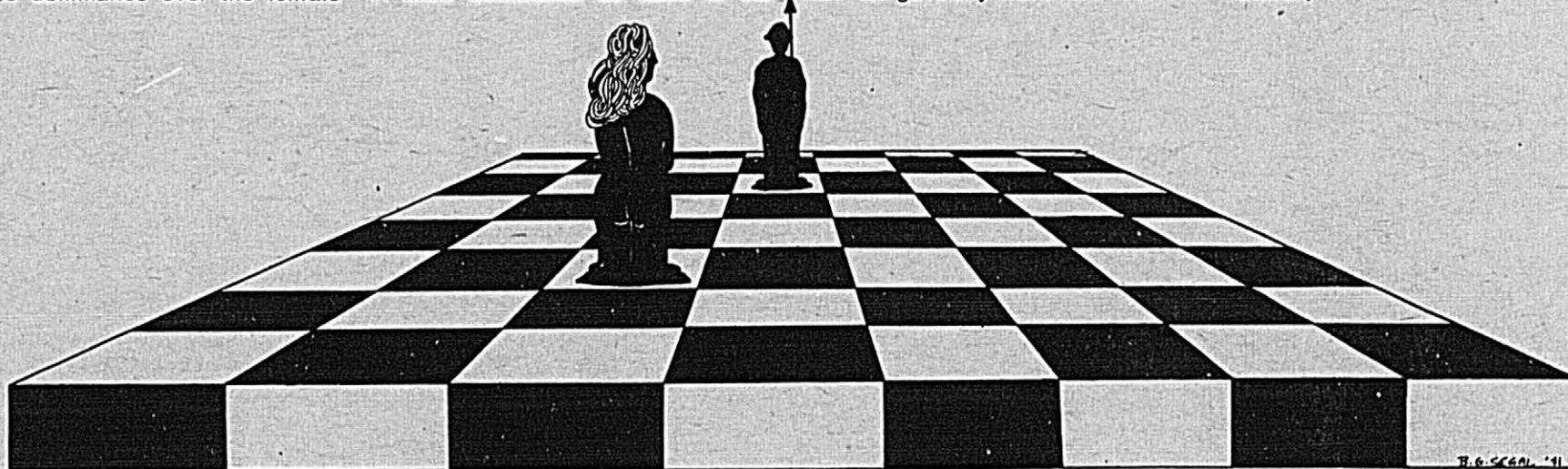
This pattern is evidenced in every major culture which has influenced Western tradition: Egypt, Babylonia, Palestine, Greece and Rome. It is further interesting to note that modern Western man has generally found little fault with

the condition and status of his women. In fact he has opposed rigorously any changes with covert and overt forms of oppression and coercion—ridicule, anger, prison, religious sanctions, and other signs of panic at relinquishing his cherished traditional domain of dominance over women.

To relinquish such a hold, his "maleness" will require redefinition, as will the identity for woman of her "femaleness". Perhaps to include the 51% minority in the definition of "mankind" will do for a start. Shall we try "wombanity"????

"So little did the Chinese women think of their position in society that they often wished to be born dogs in the next existence so that they might wander where they chose, instead of being shut inside their husband's home night and day. Almost the only time they could leave their homes was when they were kidnapped or sold."

(from "Gold Flower's Story" by Jack Belden)



Royal commission

In 1970 there was a Royal Commission set up to study the problems of women in Canada. That is to say that another Royal Commission has come and gone, another lot of statistics has been shelved for what it is really worth. What else can one say except that the men in government continue their racist and degrading policies towards women in this country without regard or exception. For information's sake here are a few facts that the Royal Commission came up with.

It is safer to abort during the first 12 weeks than to carry the child, due to improved surgical techniques. It is one of the oldest forms of birth control. Only in 1869 did the Roman Catholic Church declare abortions murder. Under English Common Law, abortion was all right until "quickening" (first fetal movements). In 1803 abortion became a statutory crime in England and was reformed in 1938, under the condition that the pregnancy might endanger the life of the woman physically and mentally. In countries such as Czechoslovakia, Japan, Russia, and Hungary, the laws are liberal in a more real sense, with average death rates from

abortion complications at only 2.5 per 100,000 abortions.

The Commission states that with the formal "liberal" procedures adopted by the Canadian government in 1969 (see abortion in the Criminal Code) it is difficult for women in Canada to obtain abortion (i.e. legally). In the first three months of 1970, in the provinces of P.E.I., Nova Scotia, New Brunswick, Saskatchewan, Alberta and B.C., only 235 legal abortions were performed. (Again, a legal abortion requires the consent of a Therapeutic Hospital Committee in an accredited hospital). The average woman in Canada who undergoes an abortion in Canada is married and has 2 children already.

The Royal Commission suggests that hospital committees be discontinued. It further suggests that a woman should be able to get an abortion from her doctor, for any reason, until the twelfth week of pregnancy. After twelve weeks an abortion would only be performed if there is danger that the woman's health might be endangered or if there is any possibility of the woman giving birth to a defective child.

The Royal Commission goes on and on. The government goes nowhere on women's issues. See you on November 20. Further details announced in this issue.

Women, abortion and psychiatry

Resolution of the women's caucus, American Psychological Association, 1969:

1- Total control over our own bodies

a- Abortions. The decision to reproduce should be solely that of the woman. Abortions should be available contingent only on the woman's judgement, and they should not be restricted in any way by physicians or psychiatrists. Repeal of all abortion laws is only the beginning in gaining the right.

Abortions, like all other medical services should be free and provided by the state.

b- Amnesty should be immediately granted to all those physicians who bravely committed civil disobedience to gain repeal of abortion laws or who

distributed birth control information, and who now face repressive prosecution.

c- Birth control information and devices should be widely advertised and freely available to women of all ages.

2- Male supremacy in psychiatry

Biological and psychiatric imperialism of women must end. Research and therapy should at this time in history view women's problems as arising from the following causes:

a- The unequal power relationship between men and women in which women are on the bottom;

b- The woman's position as legal domestic in the home, or exploited public worker.

c- Or, for the black woman (QUEBECOISE), her oppression

by racism as well. The failure to recognize these causes violates holistic principles and perpetrates the above crimes against half of humanity.

3- The Politics of Housework
Housework and child care, like other socially useful, but denigrated labour, fall unevenly on the shoulders of the most oppressed groups. Such work should be equally distributed among all who benefit from it.

Physicians who try to 'adjust' the oppressed to their now unequal portion of this labour, and who—as husbands or bosses—try to retain their privileges by naming their own victims "neurotic" rather than oppressed. Psychiatry must begin, on behalf of women, to take note of women's objective conditions.

Psychiatry should cease helping to maintain the unequal distribution of necessary labour.

We call upon the American Psychological Association to implement the demands listed above, to support the women's liberation movement, and to begin listening to women as the real experts on the problems of women."

(Reprinted from *The Radical Therapist* vol. 1 no. 3 Aug.-Sept. 1970.



Arrest of Miss Dora Marsden, Oct. 4, 1909.

FRIDAY, OCTOBER 29, 1971

LAW LAW LAW LA-LA-LA-LA



SECTION 251 Criminal Code of Canada

1- Everyone who, with the intent to procure the miscarriage of a female person whether or not she is pregnant, uses any means for the purposes of carrying out his intention, is guilty of an indictable offense and is liable to imprisonment for life.

2- Every female person who, being pregnant, with intent to procure her own miscarriage uses any means, or permits any means to be used for the purpose of carrying out her intention, is guilty of an indictable offense and is liable to imprisonment for 2 years.

3- In this section, "means" includes

- a- the administration of a drug or other noxious thing
- b- the use of an instrument, and
- c- manipulation of any kind.

4- Subsections 1 and 2 do not apply to "a"—a qualified medical practitioner other than a member of a therapeutic abortion committee for any hospital, who in good faith uses in an accredited or approved hospital any means for the purpose of carrying out his intention to procure the miscarriage of a female person, or "b"—a female person, who being pregnant, permits a qualified medical practitioner to use in an accredited or approved hospital any means described in paragraph "a" for the purpose of carrying out her intention to procure her own miscarriage, if, before the use of those means, the therapeutic abortion committee for that accredited or approved hospital, by a majority of the members of the committee and at a meeting of that committee at which the case of such female person has been reviewed, "c—" has by certificate in writing stated that in its opinion the continuation of the pregnancy of such female person would be or would be likely to endanger her own life or health and, "d—" has caused a copy of such certificate to be given to the qualified medical practitioner.

SECTION 252. Criminal Code of Canada

Every one who unlawfully supplies or procures a drug or other noxious thing or an instrument or thing, knowing that it is intended to be used or employed to procure the miscarriage of a female person, whether or not she is pregnant, is guilty of an indictable offense and is liable to imprisonment for 2 years.

The Assyrian Code 12th Century B.C.

"If a woman has had a miscarriage by her own act . . . they shall impale her upon stakes without burying her." (even if the woman dies while aborting.)

Who, why, where

Who has an abortion? According to the Royal Commission on the Status of Women, the average woman seeking an abortion is married and has 2 or 3 children. One hundred thousand illegal abortions are done in Canada each year. However, any statistics from the Royal Commission as well as from Statistics Canada are underestimates. Each neglects to take into account the fact that the average represents merely the number of women who have legal abortions. The kinds of women who undergo illegal abortions are varied in age, status, and occupation.

Why? The reasons for seeking abortion are varied, but the two reasons most often cited are economic and emotional instability to cope with the demands an additional child may place on the family—or, it may be that a woman does not want a child at that time. The reasons are personal. They must not need justification.

Where? It is difficult to ascertain where women obtain their abortions. The majority are performed illegally and so therefore no statistics are available. These would range from doctors' offices to private homes. In the case of the "back alley butchers" and those desperate women who try to abort themselves, abortions happen in the most unsanitary conditions. Of the 100,000 illegal abortions done in Canada in 1970, there were 20,000 hospital admissions for post-abortive complications; 1,000 of these resulted in deaths. Also, 75% of the 100,000 women who had illegal abortions were unmarried (McGill Student Handbook 1971) All "legal" abortions take place in a hospital operating room, and are performed by "qualified" doctors.

How is it done? Legal abortions may use one of 4 safe methods:

- 1- dilatation and curettage
- 2- vacuum curettage (these first 2 before the 13th week of pregnancy)
- 3- intra-amniotic hypertonic saline solution
- 4- hysterotomy (these last 2 are used when the pregnancy has progressed beyond the 13th week)

Illegal methods include douches with acidic solutions, puncturing the uterus with sharp objects such as coat hangers, pencils. There are other ways too barbaric to mention. Let the above mentioned suffice for now.

See the Birth Control Handbook for further details.

Abortion laws are immoral

The Immorality of the Abortion Law

The abortion law in Canada is restrictive. Why do thousands of women each year have to seek illegal abortions under the threat of the law, unsure and ignorant of abortion techniques, unsure of doctors, guilty, and ripped off for the money charged them for this basically simple operation?

We live with the myth of the good Christian: every lawmaker is a good Christian. He stands for all the moral and ethical beliefs that are supposed to be embodied in a man of the

seen as reluctance on the part of most men of all religions to divest themselves of their prerogatives.

"The question 'when does life begin' has been frequently raised in the arguments about abortion. As far as I am concerned there is no beginning to each life; rather life is a continuum which began 3.5 billion years ago.

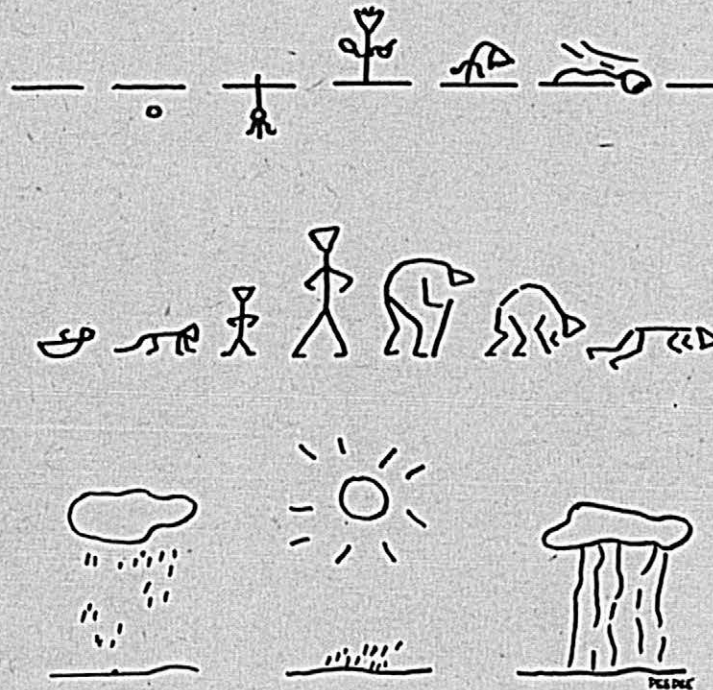
"This is a somewhat radical insight which genetics gave us just over 100 years ago. In 1853, Ferdinand Keber first observed the union of a spermatozoon with an ovum, but his microscope was incapable of suffi-

more life, or human life, present after this rearrangement than there was before. Not only is there no more; what life there is is the same as before; it is continuous." (Dr. Eric Saibil, reprinted from CSRS newsletter)

Many women who find themselves pregnant (ignorance of birth control, faith in unreliable birth control methods, fear of the pill etc., all due to the limited dissemination of birth control devices and literature . . . human sexual drive and all that) just cannot at that time have a child. And it should not be, as it is everywhere today, solely a woman's responsibility both to provide birth control and to do away with the unwanted fetus. The law is ignorant of the fears and emotional uncertainties in a woman pregnant with an unwanted child and faced with the bleak prospect of finding an abortion. ". . . but there are those who now feel that a firm intent to seek criminal abortion constitutes self-destructive behavior and falls under the mental health provision of the law." (Dr. E. Saibil) The law is sick. Some sort of joke played at the expense of women's lives.

The government does not even provide for the motherhood it seeks to protect and glorify. All the obvious things that women need are denied them: day care centres, maternity leave standards, adequate health care and social welfare, a decent educational system providing secondary and higher education to working mothers, mothers at home with children, and mothers on welfare. The immorality of it all cannot be stressed enough. The problem takes us around and around again to the oppression and discrimination against women in all areas of life and living.

"Everybody recognizes the cruder forms of opposition to abortion traditionally used by the forces of sexism and religious reaction. But a feminist philosophy must be able to deal with all the stumbling blocks that keep us from reaching our goals, and must develop a consciousness about the far more subtle dangers we face from many who honestly believe they are our friends." (Luchinda Cisler in *Ramparts Magazine* May 1970)



Church. Being a man of government though, he must keep a finger in every pie (womb???) and therefore the upholding of morality and the guarding of every "human life." The men in power are supported by the moralizing bourgeois middle classes, by the lobbies of the Catholic Church and the lobbies of the powerful drug companies. (The Canadian Medical Association, however, has come out in favour of reforming the abortion law.) The law continues to stand because the men in Parliament think the law is good and just. They are incapable of understanding the physical and emotional needs of women. The law thus stands in all its glorious irrationality.

The legalization of abortion

"In less advanced countries, such as Canada, the pitiful attempts at abortion law liberalization, which insist on hospital review committees, have among other purposes, the clear aim of making sure that control of the woman remains in the hands of what are inevitably all-male or nearly all-male committees. The reluctance to relinquish full control to women is not just a matter of response to the Roman Church, but must be

cient resolution to reveal the merger of the 23 chromosomes of the spermatozoon with the 23 chromosomes of the ovum into a single group of 46 chromosomes which constitutes the nucleus of the zygote. The first scientist to observe this phenomenon was Oscar Hertwig, in 1875. In other words, there are living human spermatozoon and a living human ovum before the moment of fertilization and all that happens at the moment is that two squads of 23 chromosomes each perform a nimble quadrille on the genetic drill field and rearrange themselves into a platoon of 46. There is no

Hail, man, I greet thee—the Saint figure.
I see you coming.
And now—do I bow my head humbly
beneath your gaze?
Should I melt to goo, and treat your
words like caresses?
Or perhaps you'd rather I play nice light
games—
As long as you control them.
Is that what you'd like?

Action conference

Sunday, October 24's conference on abortion was attended by about 80 women representing a dozen or more women's groups in Montreal. It drew up plans for concrete projects to be carried on throughout this winter. The proposals are printed in full elsewhere on this page.

Dr. Gillette, a gynecologist at the Montreal General Hospital spoke at the conference, representing what he called "the other side"; the hospital staff which is trying its best, under the circumstances, to get around the law and have as many women aborted in the hospitals as possible, i.e. as many as time and room will allow.

Here we record the situation in Quebec as Dr. Gillette sees and experiences it.

Jewish General, 5200 last year; Catherine Booth, 4000-5000 last year; Royal Vic, 40 last year; Reddy Memorial, Figures rapidly becoming negligible due to change in policy; Lake Shore General, too few to mention; Queen Elizabeth, too few to mention (the latter are both non-denominational hospitals).

What Dr. Gillette particularly objects to is the fact that doctors are asked to maintain the criminal code and to make moral judgements about their patients. They are not lawyers or judges; yet the law forces doctors to pass judgement. In Quebec hospitals especially, because they have to maintain a secure legal status to keep themselves out of financial trouble, women often have difficulties beyond those already discussed

the X-ray facilities and the operating rooms.

A hospital like the Montreal General just does not have the means to change the present system under which it operates. And, whenever abortions are performed in the out-patient clinic of the hospital, the Quebec Health Insurance Board refuses to reimburse the hospital or the doctor. The abortion must take place in an operating room or no money. (Interestingly enough, there are no women on the rubber-stamp therapeutic hospital committee of the Montreal General nor are there any practicing women gynecologists there.)

In June of this year, the Canadian Medical Association voted and passed a motion favouring removal of the abortion law from the criminal code. The motion was passed by a slim majority. In September of this year, the Canadian Bar Association voted NO on the question of removal of the law from the criminal code.



Mrs. Pankhurst carrying a petition to the Prime Minister, on February 13th, 1908.

In 1969, the present federal law got its present "form". Prior to 1969, the law had been "less liberal". It was "liberalized" because of "the demands of society", and in recognition of the fact that doctors knew women were procuring abortions illegally, resulting in thousands of hospitalizations due to infection or hemorrhage.

The present law can be interpreted "liberally". (health and life of a woman are never defined in the law). However, if a doctor or a hospital do not recognize abortion to begin with, they will never set up hospital committees at all. In Quebec last year, 2% of all pregnancies were terminated. In British Columbia last year, 17% of all pregnancies were terminated. Differences in interpretation of the law are what affects women most. The disparities in which doctors and which hospitals will perform abortions are killing women.

The following is a breakdown of Montreal Hospital abortion figures:

Montreal General, 7500-1000 last year;

in obtaining a legal abortion. For example, in Quebec, every woman under the age of 21 must have her parents' consent in order to have the legal hospital abortion. This poses a real problem to 90% of women under 21, who are then driven to illegal abortionists.

Older doctors were trained in such a way that they now find it hard to see abortion as an obligation to women. There is a need for doctors to be re-educated about abortion, since at this point it contradicts the Hippocratic life-saving ethic they were taught to adhere to. There is a need to continue researching technology and to reorganize community services, both in performing abortions and in educating women as to what is involved, (abortion itself is as mystified a technical act as any that establishments use to enslave peoples). Dr. Gillette believes, as do many other doctors, that when abortion becomes legal, they should take place in one section of the hospital, close to the blood banks,

If each of the 250 practicing gynecologists in the province of Quebec were to do two abortions a week (2 hours of work at most, if one includes a lunch-break; abortions normally take 15 minutes) then, that would mean 25,000 safe abortions a year, just the number of illegal ones done here a year. In areas near Montreal, and farther away in the province, so little information is available on birth control and abortion, that women must come to Montreal for information and operations. Even in St. Jerome, 30 miles outside Montreal, a woman cannot have her tubes tied.

Abortion is a significant health problem which must be dealt with. Eighty-five per cent of unwanted pregnancies result from a failure to use contraceptive measures. This basic ignorance is not located in any particular segment of society; the type of women seeking abortion varies from the most uneducated to the most affluent PhD's.

ABORTION IS AGAIN TAKING A PLACE AS A MAJOR POLITICAL ISSUE. PUBLICITY, EDUCATION, INFORMATION, SOLIDARITY AND REPEAL ARE THE UNIVERSAL AIMS OF THE WOMEN WORKING TOWARDS REFORMING THE LAW AND MAKING THE DEMONSTRATION ON NOVEMBER 20 A SUCCESS.

TO QUOTE GERMAINE GREER: "Don't talk to me about mass political movements until you have your mass."

Proposals

We propose that this conference call for a co-ordinated abortion law repeal campaign in the English-speaking community of Montreal, including such diverse actions as; lobbying, debates, speak-outs, challenging electoral candidates, etc. . .

Wherever possible we want to collaborate with other coalitions across Canada who support repeal.

At this time we want to specifically concentrate on:

a) A Montreal *march and rally* based on the theme of repeal of the abortion laws on Saturday, November 20, 1971.

We will also send a spokeswoman to Ottawa to represent the Montreal action at the Ottawa rally on Parliament Hill, November 20.

b) A Canada-wide *petition campaign* for the repeal of the abortion laws which will continue through the winter.

The date November 20, is also the date that the United States-wide coalition is planning its actions, and we think it is important that the Canadian actions be linked up with the coalition in the United States who also want repeal of the abortion laws. We think that the repeal of the abortion laws is a cross-Canada issue as well as an international issue. Already the international campaign has extended to countries like Germany, France, England, Italy, Australia, New Zealand, and Ireland. We see November 20 as the first action in the abortion repeal campaign and that many other conferences and actions will continue until we have won repeal.

Notice

The debating Union of McGill University will be holding a conference on Women's issues in the first week of February. The Conference will run for 5 days and will be a series of lectures, debates, discussions, workshops. The policy of the Conference, the speakers, and the themes are in the planning stages right now. Any women interested in having a say in the organizing of this conference should contact Linda Giles in the Debating Union office, Room B42 (Union Basement.)

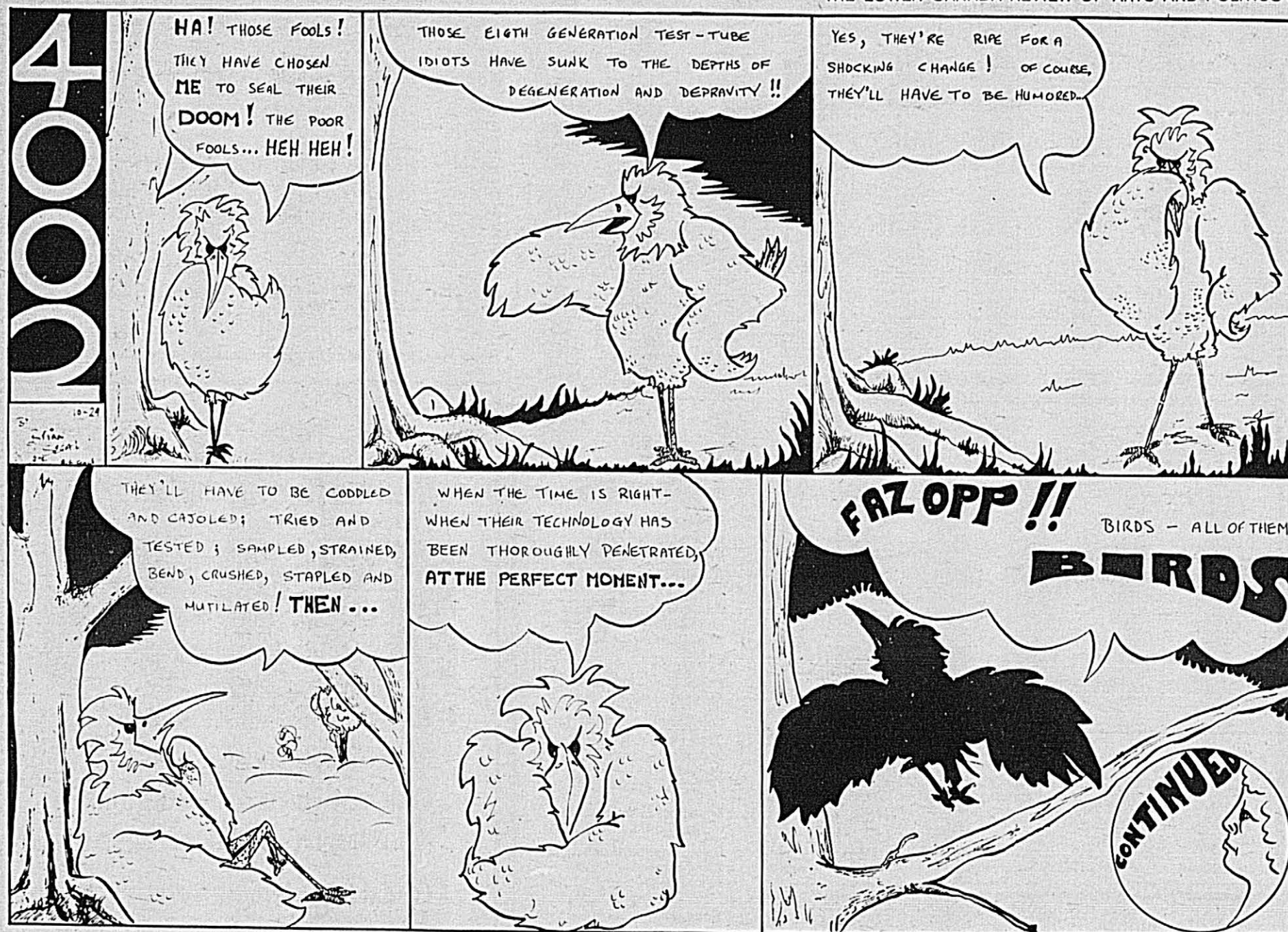
The LCRAP is published as the weekly supplement to the McGill Daily. Our offices are in the Union basement, 3480 McTavish, phone 392-8921. All contributions are welcomed.

Editor: Karl Nerenberg

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Editor this issue: Martha Burnett

This issue was researched and written by a collective of McGill women. If you want any more information or are interested in working with us, please contact Susan Mahon at 288-2441.



Jewish Free University

by Arnold Bennett

Consider a university with no fees, no schedules, no exams and no bureaucratic hassles. Consider a university that is totally controlled by the students themselves.

No, this isn't a plug for SDS, and Stan Gray hasn't come back to McGill.

But a free university is being set up right here in Montreal at least for those who are interested in Jewish studies.

The action group behind the idea of a Jewish Free University is composed of 15 students from McGill, Sir George and the Université de Montréal. Spearheading the movement is Morty Weinfeld, who served as president of the McGill Hillel Students Society in 1969-70.

According to Weinfeld the free university is "probably going to be one of the more exciting adventures happening in Montreal this year."

McGill, Sir George, the Université de Montréal and Dawson CEGEP already have accredited Jewish studies courses. In fact, McGill has one of the best Jewish studies departments on the continent after the Jewish Theological Seminary and Brandeis.

But practical limitations have led to the omission of large areas of Jewish learning. Furthermore, many students are prevented either by schedule conflicts or lack of a sufficient background from taking advantage of the available courses.

Boston and Philadelphia already have free universities devoted to Jewish studies. The Philadelphia JFU, which operates out of Temple University and the University of Pennsylvania, has a traditional university lecture structure

although there are no exams or grades. It is used by 250 students.

The JFU in Boston tried a more flexible and innovative approach and attracted 2,000 students.

The Montreal group intends to go even farther in experimentation. Its structure will be totally democratic.

Any group of students wishing to study anything even remotely related to the field of Jewish studies can contact the JFU core group at 845-9171. The organizers will try to find an expert in the group's field of interest to work with them. Also, anyone interested in working with a group in a teaching capacity can approach JFU, and his offer will be publicized. People who have ideas and want to work in organization are also welcome. Basically JFU will serve as a clearing house for bringing students and specialists together.

The core group's immediate objective is the preparation of a course guide listing suggested topics, resource people and the location of initial meetings.

But once a group has emerged from primeval chaos and attained some degree of definition, it can meet where it wants and when it wants and can do anything in which it is interested. As Weinfeld said, "They will meet at their own convenience and not at the convenience of bureaucrats like ourselves."

The organizers of the free university at first thought of setting up courses on subjects not necessarily related to Jewish studies, such as drugs, communal living, practical film, ecology and poverty, but they had to postpone this phase of the project indefinitely due to lack of resources.

The same problem may force JFU to

charge a minimal fee of \$1-\$3 per course, but this is not definite.

However, JFU is open to anyone, not just to Jewish students. It hopes to serve the entire Montreal university and CEGEP population.

Weinfeld predicts that three general categories of students will be interested in JFU—those already in Jewish studies courses who want to complement what they are already learning; Jewish students with some background who want to broaden their knowledge, and anyone who is interested in JFU's courses and its approach to education.

One of the programmes which JFU is offering is a study group of French Canadians and Anglophone and Francophone Jews on minority relations in Quebec. Several Université de Montréal students, including core group member Henri Cohen, are already involved in planning on this project. They are trying to obtain a grant from the Royal Commission on Bilingualism and Biculturalism.

Other suggested course offerings range from Jews in the socialist movement to contemporary theology to Jewish cooking. There are also plans for groups on the Holocaust, problems of Jewish identity in the modern world, Jewish mysticism, contemporary Israeli life, Zionism, the Jewish communities of North America, Soviet Jewry, creative arts, Hebrew and Yiddish language, Sephardic (North African Jewish) culture, and comparative Jewish linguistics.

Charles Abraham, a Ph.D. candidate in linguistics at McGill, will lead this group, which will examine Judeo-Arabic, ancient and modern Hebrew, Aramaic, Judeo-Spanish, Ladino, Judeo-Persian, and Yiddish.

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—Vincent Canby, New York Times



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by marsha fine

Women confront Maughn

What was intended to be a discussion of medical aspects of abortion was yesterday converted into a condemnation of the failure of the speakers to recognize moral issues.

The discussion was organized at Loyola by the Catholic Education Bureau of Montreal. The main speakers were George Maughn, Chief of Obstetrics and Gynecology at the Royal Victoria Hospital, and Hector Warnes, Psychiatrist-in-Chief at St. Mary's and an assistant professor at McGill.

Maughn, who bears a striking resemblance to Spiro Agnew, began by obscuring the medical aspects of abortion under statistics based only on legal abortions, and refused to discuss the moral aspect, saying, "Morality can't be decided by any group of medical men."

He soon contradicted himself by insisting that decisions for therapeutic abortion ought to rest with doctors, religious leaders, and other recognized "professionals," claiming that these people have the necessary experience and training to decide what a woman should do with her own body.

Beds occupied by abortion patients annoyed Maughn, who felt that patients with "more serious problems" were being cheated. When a woman pointed out that, due to the declining birth rate, there were many beds available in the maternity wards of RVH, Maughn fell back on the no-funds-shortage-of-nurses routine.

However, the questioner persisted, asking what Maughn's stand would be if the problems he had outlined were eliminated.

Maughn replied that therapeutic abortions would then be acceptable to him, but insisted that "professionals" have decision-making powers. He would not admit the possibility of a responsible decision being



George Maughn

daily photo by john marrett

made between a woman and her doctor.

During the question period, a woman from the McGill Committee for Abortion Law Repeal challenged Maughn, stating that the abortions he was discussing gave a false picture, and that there should be more discussion on illegal ones which constitute the greater percentage of abortions performed.

Trying to keep the talk on Maughn's "medical facts", the audience immediately jumped on her, shouting that she was not there to state her own opinions, but just to ask questions.

Several women from Birth-right, an organization which promotes birth, yelled at her to sit down and shut up.

Although she did, other women from the Committee continued to point out contradictions in the speakers' statements.

Warnes suggested that women who do not want their babies need psychiatric help to get them to accept having children.

"But what about the woman who is raped?" one member of the audience asked.

Warnes replied that rape could not always be proved, and besides, he snickered, "The woman so often just submits."

He was then challenged by another member of the small but extremely vocal committee to deny the fact that social, economic, and religious pressures on a pregnant girl could affect the chances of her receiving an abortion for psychiatric reasons.

He admitted that this was so.

The McGill Committee "invited" Maughn to come to a debate during the teach-in on abortion scheduled for February. He agreed to let the "charming girls get the proper perspective" but stipulated that he would only debate with someone as qualified as him, and remarked that a "criminal abortionist"—a qualified doctor who performs a therapeutic abortion illegally—"would not have the same respectability" as himself.

"What you girls need," he smiled at the Committee, "is a father-image."

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Palestine...

Continued from page 3

is a very small organization, you see, it has just a few hundred members and it is not a party, just a movement.

Anyhow, what I want to say is that the Israeli progressive society is really a ghetto, a ghetto like a shell, you know, which was transferred from say, New York, or Brooklyn, any such ghetto in the West, to the Middle East; and this ghetto is alienated from the people of the area, and is detached completely from neighboring societies; and this ghetto is impossible to crack completely from within, unless the whole society is annihilated. But while it is cracked from within, pressures from the outside will be useful in removing the ghetto-like characteristic of Israeli society and transforming it into an integral part of the area, into a community of people who have a place in Democratic Palestine, which I have mentioned earlier. In such an event, the society will not be annihilated. But if the hammering is only from the outside, you see, without active forces working from

within the society, transforming and changing it—what I want to say is that if this society continues to exist as it is now, mainly Zionist, all the establishment is Zionist, based on Zionist ideology, then this society is going to be annihilated (by the absurdity of its very existence) through outside hammering. There is no alternative, the alternative is that there should be forces within the society to prepare it to become an integral part of the area and this is the importance of the Israeli left, and this is the real meaning of the Israeli left; and even if this left does not exist, I maintain that it should exist, and it is an essential part of the Palestinian revolutionary movement to encourage it, not necessarily directly because it is not going to interfere in that community's business; it is against that community as it stands. If that community changes, then it is possible to co-exist. If it does not change there is no possibility to co-exist.

Daily: The last question concerns the

role of socialist countries in helping the Palestine revolutionary movement. What is their role? What is a socialist country if it does not support this cause?

Marwan: A socialist country is supposed to support a movement for national liberation and social change. What we find now is that the choice is giving support to the Palestinian people. Other socialist countries like North Korea and North Vietnam are giving support—of course, not to the extent that China does. The Soviet Union is engaged in power politics, in opposing the struggle of the Palestinian people. She wants so-called co-existence with the Western powers at the expense of the revolutionary movement, not only in Palestine, but also in parts of what is called the Third World.

The country which is genuinely supporting the Arab revolutionaries, whether in Palestine or in the Gulf area is the People's Republic of China, and thus she is actualizing the revolutionary ideals which she stands for.

TODAY

COMMITTEE FOR THE LIBERATION of Southern Africa: Urgent. Information from United Nations and Int'l Defence and Aid Fund received. George Archer and other executives to contact Kabay at once. Stewart N4/15. All day.

AFRO-CANADIAN STUDENTS: Important meeting to form an Afro-Canadian Student Assn. Union 123-124, 4 pm.

PRE-MED INFO: Rap with Med students. McIntyre 620, 12-1 pm.

MCGILL FILM SOCIETY: International Series I. L'Année Dernière à Marienbad-Resnais (France) L132, 7 and 9:30 pm.

CHINESE STUDENTS' SOCIETY: China Bowl. Intercollegiate football tournament. Lower campus. Oct. 30-31, 9:30 am. Choir practice. Union 8 pm.

HILLEL: Shabbaton begins. Bill Novak speaks at 8:30 pm. on Philip Roth and his Message for Our Times. 3460 Stanley, 3 pm. Also, Oneg Shabbat. All welcome (sleep-over for Shabbaton). 10 pm.

ACADEMIC ACTIVITIES COMMITTEE (Natural Sciences and Engineering): Forum: Orientation of science at McGill. Speakers: S. Garewal, D. Hagen. Leacock 219, 1 pm.

DEBATING UNION: Murray Bookchin, anarchy theoretician. L132, 1-2.

FREE TELEGRAM SERVICE: Blanks to be filled out at Union box-office today.

PRE-MED SOCIETY: Those who signed up for tour of MGH. McIntyre, 6th floor lobby, 2 pm sharp. Dr. C. Ackman—"Kidney Transplantations." McIntyre Francis Seminar Room. Enter thru 3rd floor library. 1-2.

UKRAINIAN CLUB: Susk Election meeting. Get involved. Union B23-24, 7 pm.

COMMUNITY MCGILL: Students needed to help kids from Pte St Charles get to therapy. Union 414, 11-3. 392-8980

ANTHRO STUDENTS' ASSN: We have student on hiring committee. Very important meeting. Please attend. L738, 12:30 pm.

RESIDENCE JAZZ BAND: Full practice. New members wel-

come. Molson Hall Penthouse. Sunday, 2 pm.

ISLAMIC SOCIETY: Tarawih Prayer. Union 458, 8 pm.

PLAYERS' CLUB: Auditions for Gallows Humour directed by Steve Bienstock. Union 307, 12-3.

ED. U.S.: Beer Blast Extravaganza featuring The Weight. Beer-3 for \$1.00. Admission-75c. Union Lounge, 8 pm.

PHYSIOLOGY 211 CLASS COMMITTEE: No meeting today. Important meeting with faculty Monday 12 noon, Room 1019.

FRIENDS OF CHINA ASSN: All invited to celebrate the entry of China into UN. Social function. Leacock 26, 7:30 pm.

AFRO ASIAN: Latin American Peoples Solidarity Movement: Movie on Laos, Vietnam. The People of Ham Rong, and Country of Freedom. Union Ballroom, 12:30- pm.

ARAB STUDENTS' SOCIETY: Get together. Tea, cookies, Arabic music. Union B26, 7-8 pm.

MCGILL STAMP CLUB: Important meeting. New members welcome. Room 467, 1 pm.

CHINESE STUDENTS' SOCIETY: Basketball practice. Currie Gym, 7 pm. Final football practice meeting. Very important. Lower Campus. 3-6 pm.

BLOOD DRIVE: FREE folk and jazz concert tonight. Performers are Bruce Murdoch, Ronny Abramson, John Lutz, McGill Jazz Band, Peel Street Stompers, Frank Costi. Bring your own (amusements, refreshments, blankets to sit on). Union Ballroom, 8 pm.

SATURDAY

HILLEL: Shabbaton continues. Bill Novak speaks at 2 pm on The Jewish Counter-Culture.

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Redmen out but not down...

by warren perley

On Saturday afternoon, the McGill Redmen play the number one ranked college team in Canada, Bishop's Gaitsers, in a "seeded" playoff game at Molson Stadium.

This game will count towards the regular season standings. Thus McGill, who finished three points behind Bishop's in the schedule, could pick up two points with a win. This would still leave Bishop's in first place and allow them to advance further into the playoffs. Nevertheless, the McGill contingent is still eager to prove which team is really the best.

Earlier this season, I expressed the opinion that McGill would prove itself to be the best team in this conference. I believe this game's results will bear out my confidence.

The Redmen have been hit hard by injuries. The absence of Howie Mednick hurt the team's performance a great deal. In last Saturday's game one of McGill's most valuable players, Chris Rumball, was injured. However, Chris will be back in the lineup for the upcoming contest. He is one of the most dangerous open-field runners in Canadian college football.

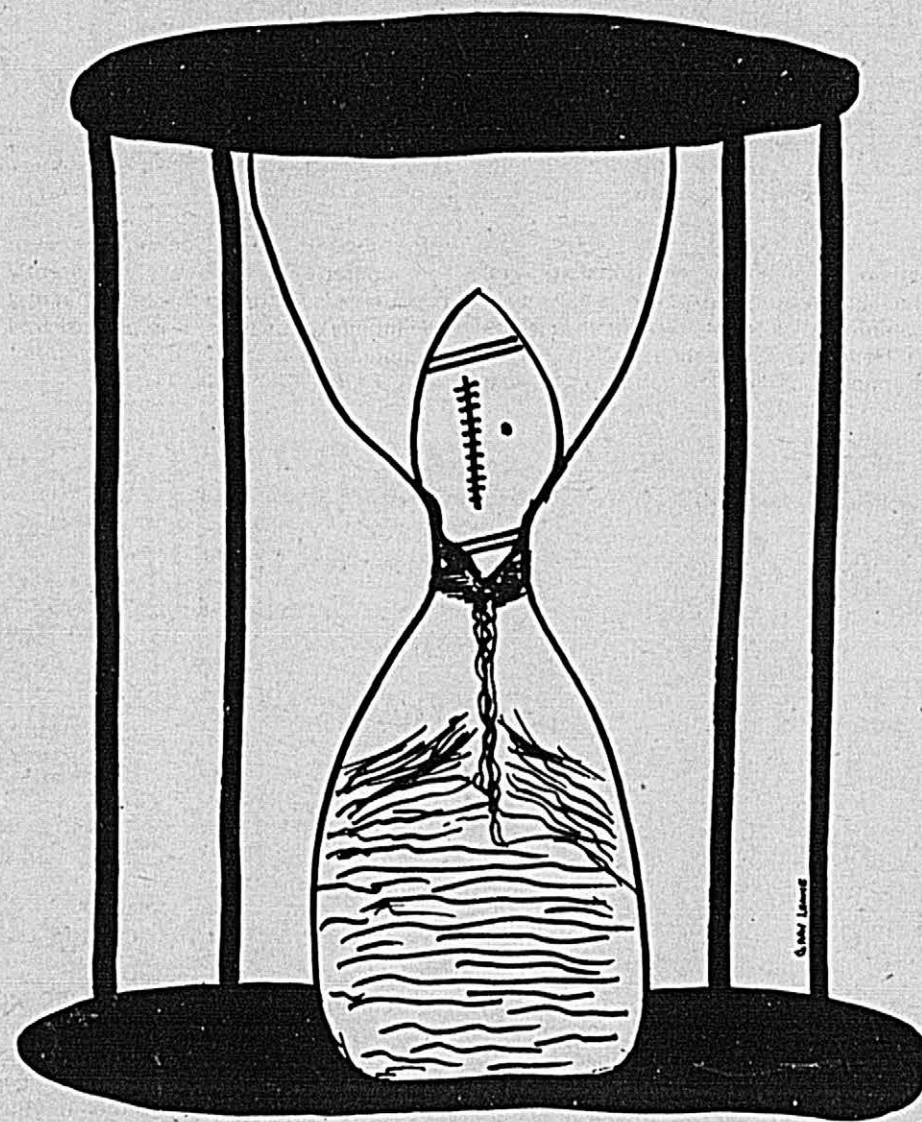
Joining him on offense are Ken Aiken, Dave Humes, and Rick Morgan. Humes has proven to be an excellent receiver; Aiken provides McGill with fine inside-running; while Morgan's fine speed and shifty moves give the opposition fits.

The offensive line is the best McGill has had for the past few seasons. The line coach, Dr. Tucker, has done a fine job of creating a solid unit. The offense is directed by quarterback Dis Auders who likes to pass.

"Bishop's defensive line is not appreciably tougher than any other in the league." This is the assessment of McGill offensive tackle Donny Dawson. "They don't blitz too much, but their fine team-play and consistency allow them to exert constant pressure on their opponents."

The coaching staff believes that the offense can score against Bishop's. The only question is whether or not McGill defense can contain Bishop's explosive offensive attack. They have a strong, tough runner in the person of Larry Smith. He likes to churn over people and at 6 feet and 200 pounds he is big enough to do just that. The McGill defense must key on containing him.

Bishop's scores a lot of touchdowns on the long pass. The responsibility for stopping their air attack rests on the shoulders of McGill's four defensive halves; Brian Quick, Brad Raynar, John Gillies and Fred Degraff. These four have been playing together now for most of the season. Coach Kenny has spurred them on to greater effort by offering a free steak dinner at Joe's Restaurant to whoever intercepts the most aerials.



...as time runs aground

In their first encounter of the season, these two teams waged a close battle in which Bishop's prevailed 22-16. In that contest, Bishop's did not impress me as a tough ball control team. All their scoring was set up by long plays from scrimmage.

Home-field should prove to be an important advantage to the Redmen. All the players feel that they have to prove themselves against Bishop's and the partisan support received at Molson Stadium will help them attain this objective.

This final game of the season caps a fine coaching debut for Dr. Roberts and his staff. These men have given their time and effort in an attempt to mould a winning team. They have done a remarkable job considering the great number of rookies they have had to work into the starting lineup.

Their patience has been rewarded. McGill is ranked the ninth best college team in Canada, with a chance to move up in the rankings should they overcome the heavily-favoured Gaitsers on Saturday. The coaches' low-keyed approach has brought the fun back into college football.

Former McGill linebacker, Bill McKenna, has been helping to coach the team this year. One of his responsibilities has been to scout the opposition. His thorough reports have been instrumental in McGill's preparation for her opponents throughout the season.

The Redmen are well prepared for anything Bishop's might try. They even have some surprises in store for the Gaitsers. Could it be that the coaches, all of whom are former football greats at McGill, are going to re-activate themselves for this

crucial contest, in an effort to revive the McGill "glory years" of the early sixties? Coach Tucker has looked especially sharp during practice while barking out the calisthenic instructions to the team during the "agility wave drills". ("Forward, back, left, right . . . Dig it! Dig it! Dig it!") When I questioned former hardrock Wade Kenny as to the validity of these rumours, he smiled coyly and flexed his biceps.

Sidelights: McGill's line coach Dr. Dick Tucker is also a psychologist in residence at McGill. I visited him in his office last week and was greatly impressed by its décor. The other offices on that floor have charts on the walls depicting brain wave patterns. On Dr. Tucker's office

wall is a 5 by 3 foot colour poster showing Bob Lilly of the Dallas Cowboys in action . . . Rick Morgan, McGill's fine receiver, is psyched up for Saturday's game. Morgan has been practising his "post pattern" all season in anticipation of its use in this game . . . The Redmen are always made ready for their opponents before each game. It is even rumoured that the McGill coaching staff gave the team a crash course in conversational French prior to last week's encounter with the U de M in case the "Carabin" quarterback should bark out his cadence in *joual* . . . There should be some C.F.L. scouts in the stands for Saturday's contest. There are some prospects on each team.



daily photo by harold rosenberg
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